THE JEWS



IN

CHINA;

THEIR SYNAGOGUE, THEIR SCRIPTURES, THEIR HISTORY, &c.

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"They built a synagogue, and in it laid up sacred books which concern not only themselves but all men; kings and subjects, parents and children, the old and the young."—INSCRIPTION AT KAE-FUNG-FOO.

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PREFACE.

THIS little work may serve to call attention to a very peculiar branch of the children of Israel, to whom but an occasional allusion, almost without remark, has hitherto been made in this country.

Rather more has been done on the Continent, and some learned foreigners have written disquisitions upon various points of the subject; yet all have been too much contented to give the bare statements of the missionaries, with their mistakes and inconsequences; not always citing even these with precision, and therefore differing somewhat from each other. The present digest is by no means a mere translation.

For the sake of a uniform orthography in European letters, the Chinese names and terms here cited are regulated by Dr. Morrison's Dictionary, and his "View of China for Philological Purposes," the vowels having their

English sound. The difference of spelling the same words in the various books referred to, is often sufficiently amusing.

We are indebted for our present knowledge of the Chinese Jews to the Jesuit missionaries in that country. Let us hope to receive new information concerning them from future missionaries, who shall preach only according to the written word of God, who shall be free from the least taint of idolatry; men animated with zeal for the salvation of mankind, and at the same time rendering obedience to ecclesiastical discipline.

The new position of England, arising from the Treaty of Nan-king, 29th August, 1842, ought to encourage many such men to proclaim Christianity in that Empire. Facilities of various kinds for such a work are now before us. The Jews there will be unimpeachable witnesses to the truth of the Old Testament,—the New Testament and our scriptural Liturgy are already rendered into Chinese by English predecessors in the field,—and we may rest assured that the Divine blessing will not be wanting to sanction every effort made in promoting the spiritual good of China.

LIST OF BOOKS

REFERRING TO THE JEWS IN CHINA.

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1. Trigaltius, de Christianâ Expeditione apud Sinas. Aug. Vind. 1615, p. 118.

2. Imperio de la China, i cultura evangelica en él. Por el P. Alvaro Semmedo. Madrid, 1642, p. 196.

3. Lettres édifiantes et curieuses, Recueil vii. Paris, 1707. Lettre 1re.

4. Duhalde, Description de la Chine. Fol., Paris, 1735, tom. iii. p. 64.

5. Deguignes, Histoire générale des Huns, &c. Paris, 1756, p. 26.

6. Brotier, Tacitus, Paris, 1771, tom. iii. p. 567. The dissertation on this subject is omitted in the later editions.

7. Kennicott, Dissertatio generalis in Biblia Hebraica. Fol., Oxon., 1776, p. 65.

8. Michaelis, Orientalische Bibliothek. Th. v. p. 70; Th. ix. p. 40; Th. xv. p. 15.

9. Lettres édifiantes et curieuses, Recueil xxxi.

10. Eichhorn, Einleitung in das alte Testament. Leipzig, 1781. Th. ii. p. 131.

11. Murr (Chr. Theoph. de) Diarii litterarii. Halæ, 1797. Th. ix. p. 81.

12. Murr (Chr. Gottlieb von) Neues Journal zur litteratur und kunstgeschichte. Leipzig, 1798. Th. i. p. 147.

13. Cibot (Pierre) Digression sur le temps ou les Juifs ont passé in Chine, dans les "Memoires concernant l'histoire, les mœurs, &c., des Chinois." Par les Missionnaires de Pekin. Paris, 1791, tom. xv. p. 52.

14. Kæglerii (P. Ignatii.) Notitiæ S.S. Bibliorum Judæorum in Imperio Sinensi. Halæ, 1805. This is a reprint from the "Neues Journal," &c., of Murr., Th. vii., and accompanied by the treatises, 1. De Sacy de æra Judæorum Sinensium. 2. Chr. Theoph. de Murr., "Series chronologica rerum Judaicarum in imperio Sinensi." 3. Cibot, reprinted from the above-mentioned "Memoires concernant," &c.

15. Traité de la Chronologie Chinoise par le P. Gaubil, et publié par De Sacy. Paris, 1814, p. 264.

16. Jewish Expositor. London, 1816, pp. 101, 135, 414.

17. Grosier, Description de la Chine. Paris, 1819, tom. iv. p. 484.

18. Calmet's Dictionary of the Bible. London, 1823. Vol. iv., p. 251.

19. Sionnet (L'Abbé) Essai sur les Juifs de la Chine. Paris, 1837.

THE JEWS IN CHINA.

CHAPTER I.

DISCOVERY AND INTERCOURSE.

The Jesuit missionaries were but a short time settled in Pe-king, when one summer's day, at the beginning of the seventeenth century, a visitor called upon Father Matthew Ricci, induced to do so by an account then recently published in the metropolis, of the foreigners who worshipped a single Lord of heaven and earth, and yet were not Mohammedans. Entering the house with a smile, he announced himself as one of the same religion with its inmates. The missionary remarking how much his features and figure differed from those prevailing among the Chinese, led him to the chapel. It was St. John Baptist's-day, and over the altar was a painting of the Virgin Mary with the

Infant Jesus, and the future Baptist on his knees before them. The stranger bowed to the picture as Ricci did, but explained at the same time, that he was not accustomed to do so before any such representations; only he could not refrain from paying the usual homage of the country to his great ancestors. Beside the altar were pictures of the four evangelists. He inquired if these were not of the twelve? Ricci answered in the affirmative, supposing him to mean the twelve apostles. Then, returning to the first apartment, he proposed questions in turn, and an unexpected explanation ensued. The stranger was a descendant of Israel, and during his survey of the chapel, had imagined the large picture to represent Rebekah with Jacob and Esau, and the other persons to denote four of the sons of Jacob.

It was some time before this simple explanation could be elicited, on account of the misunderstanding on both sides, which impeded the use of direct interrogation. The visitor, however, knew nothing of the appellation, Jew: he styled himself an Israelite, by name Ngai, a native of Kae-fung-foo, the capital of the province, Ho-nan, where, having prepared himself by study for a Mandarin degree, he had now

repaired to Pe-king for his examination; and, led by curiosity or a fellow-feeling for the supposed fraternity of his nation, he had thus ventured to call at the mission-house.

He stated, that in his native city there were ten or twelve families of Israelites, with a fair synagogue, which they had recently restored and decorated at an expense of ten thousand crowns,[1] and in which they preserved a roll of the law, four or five hundred years old; adding, that in Hang-chow-foo, the capital of Che-keang, there were considerably more families, with their synagogue.

He made several allusions to events and persons of Scripture history, but pronounced the names differently from the mode usual in Europe. When shown a Hebrew Bible he was unable to read it, though he at once recognised the characters. He said, that Hebrew learning was still maintained among his people, that his brother was proficient in it; and he seemed to confess that his own neglect of it, with preference for Gentile literature, had exposed him to censure from the congregation and the rabbi;[2]

[1] Decem aureorum millibus instaurârant.—*Trigaut.*

[2] None of the missionaries use this word; but in Latin they say, "Archisynagogus," and in French, "Chef de

but this gave him little concern, as his ambition aimed at the honours to be gained from Chinese learning—a disciple rather of Confucius than of Moses.

Three years afterwards, having had no earlier opportunity, Ricci despatched a Chinese Christian to investigate, at Kae-fung-foo, the truth of this singular discovery. All was found to be as described, and the messenger brought back with him a copy of the titles and endings of the five books of Moses. These were compared with the printed Plantinian Bible, and found to correspond exactly: the writing, however, had no vowel-points. Ricci, ignorant of Hebrew, commissioned the same native convert to return with an epistle, in Chinese, addressed to the rabbi, announcing that at Pe-king he was possessor of all the other books of the Old Testament, as well as those of the New Testament, which contains a record of the acts of Messiah, who is already come. In reply, the rabbi asserted that Messiah is not only not come, but that he would not appear for ten thousand years. He added, that having heard of the fame of his correspondent, he would

la synagogue;" but we shall find reason to justify the use of the more familiar term.

willingly transfer to him the government of the synagogue, if Ricci would abstain from swine's flesh, and reside with the community.

Afterwards arrived three Israelites together from the same city, apparently willing to receive Christianity; one of these was son of the brother, already mentioned, of the first visitor. "They were received with kindness, and instructed in many things of which their rabbis were ignorant:" and when taught the history of Christ, they all paid to his image the same adoration as their entertainers did. Some books being given them in the Chinese language, such as, "A Compendium of Christian Faith," and others of the same nature, they read them, and carried them home at their return.

They described their congregation as on the brink of extinction, partly from the decay of their national language, and partly because their chief had lately died at a very advanced age, leaving for his hereditary successor a son, very young, and very little versed in the peculiarities of their religion.

These personages readily fell in with several opinions of the missionaries. Trigaut tells us that they expressed a desire for pictures as helps to devotion, to be in their synagogue and

private oratories, particularly for pictures of Jesus. They complained of the interdiction from slaughtering animals for themselves, which, if they had not transgressed recently upon the road, they must have perished with hunger. They were likewise ready to renounce the rite of circumcision on the eighth day, which their wives and the surrounding Heathen denounced as a barbarous and cruel practice. And they held out the expectation, that inasmuch as Christianity offers relief in such matters, it would be easily adopted among their people. Yet the author gives no account of any consequent conversions. He passes on abruptly from this subject of *Jewish filth* to relate the progress of *Christian truth* in China.

It appeared, on further inquiry, that the Chinese comprise under the one designation, *Hwuy-hwuy*, the three religions of Israelites, Mohammedans, and the Cross-worshippers, descendants of early Syrian Christians, subsisting in certain provinces, but occasionally distinguishing them thus:—

1. The Mohammedans, as the *Hwuy* abstaining from pork.

2. The Israelites, as the *Hwuy* who cut out the nerves and sinews from their meat; and,

3. The Cross-worshippers, who refuse to eat of animals which have an undivided hoof; which latter restriction, it was said, the Israelites there did not observe.

Julius Aleni, after the death of Ricci, being a Hebrew scholar, visited Kae-fung-foo about the year 1613, but found circumstances so much changed from some cause or other, that although he entered the synagogue and admired its cleanliness,[1] they would not withdraw the curtains which concealed the sacred books.

In Nan-king Semmedo was informed by a Mohammedan, that in that city he knew of four families of Jews who had embraced the religion of the Korân, they being the last of their race there, and their instructors having failed as their numbers diminished.

Indeed, the visitors from Kae-fung-foo had before assured Ricci, in Pe-king, that the same cause would soon reduce them to the alternative of becoming Heathens or Mohammedans.

However, Semmedo, writing in 1642, consoled himself with the hope that whereas a Christian church had been recently erected in that city, the congregation of the synagogue

[1] "If any synagogue can be free from uncleanness."—Semmedo.

would rather receive Christianity, which, besides the consideration of being the truth, is most nearly allied to their own religion.

The Mohammedans of Nan-king he described as a motley collection from various nations and æras of settlement; one of whom had surprised him by conversing about David, Abraham, Isaac, and Jacob, pronouncing these names very distinctly. He compared their condition to that of the Jews while in Spain, they being mostly merchants or physicians, only held in higher consideration than the Spanish Jews had been: inasmuch as in China the public honours are ope to all aspirants.

Such was the amount of intelligence received in Europe concerning that remote off-shoot of Israel up to the middle of the seventeenth century. Christendom was not unconcerned at the discovery; China itself was but a newly-opened mine for European research; the indistinct glimpses afforded by Marco Polo in the thirteenth century were indeed extending into broader fields of vision, by means of the obedient zeal of Romanist missionaries. But when Xavier, expiring within sight of China, before admission was conceded to Christianity, prayed for its conversion with his latest accents,

and when Valignano so frequently turned his looks from Macao towards the prohibited land, exclaiming, "O rock, rock, when wilt thou open?" they were not aware that within that strong solidity was to be found a relic of the peculiar nation who are everywhere witnesses of the "goodness and the severity of God."

The devout rejoiced at this fresh demonstration of Scripture truth respecting the scattered yet guarded race; the philosophical marvelled at the fact of a Mosaic people so ancient as to be ignorant of the denomination Jew, emigrants out of empires now long since extinct, into a very different phasis of civilization, but preserved with their old language and religion even to these days; and, moreover, that with so slight efforts made, these should be known to exist at four various points, containing a line of seven hundred miles, viz., from Pe-king to Hang-chow-foo.

But, perhaps, no class of men felt greater concern in the event than the laborious biblical critics of that time. To them the finding of some of that nation "to whom were committed the oracles of God," yet supposed to be of too ancient a separation to be cognizant of either the Samaritan, Septuagint, or Masoretic texts

of the Old Testament, yet still guarding their copies of the law of Moses, was a circumstance most pregnant with hopeful interest, and the more a matter of anxiety as these Israelites were represented as almost ceasing to subsist, and there was great possibility that with the failure of Hebrew reading, consequent on the adoption of a novel creed, the manuscripts themselves might be suffered to perish. The subject was referred to in the Prolegomena (iii. § 41) of Walton's Polyglott Bible, and in the Preface to Jablonski's Hebrew Bible (§ 38), and further information as to the text of the Chinese copies of the Pentateuch was ardently desired.

A fuller account was afterwards received from Father Gozani, dated Kae-fung-foo, November, 1704, and published in 1707.[1] During this interval of more than sixty years' residence in the same city, with the only known synagogue in China, no intercourse had taken place between the missionaries and them, beyond one visit from Rodriguez de Figueredo, and another from Christian Enriquez, but who had shown no curiosity to inspect the Hebrew books, and had made no report on the subject to their

[1] In "Lettres édifiantes et curieuses."—Recueil vii.

superiors; the fact that they had made any visit was only learned by Gozani from the people of the synagogue. It is true that the Jesuits had found abundant occupation in their direct duties, in political intrigues, and in disputes with their rivals of the monkish orders, but for these latter employments the wise and the learned in Europe had but little cause to thank them.

From the communication of Gozani, it appears that in 1702 he had intended to visit the *Taou-kin-keaou*,[1] i.e., "the sect who cut out the sinew," as the Israelites were expressively designated, but was deterred by some imaginary obstacles, and by the real difficulty in his ignorance of the Hebrew language, but had resumed the task two years afterwards in obedience to instructions sent from Rome. He commenced by advancing certain civilities; in return they visited him; and then he proceeded to their synagogue (Le-pae-sze), the distance being only that of a few streets, where he found them assembled. They showed him their religious books, and even led him to the most sacred part of the edifice, to which only the rabbi

[1] The Chinese characters for these words are given at the commencement of this book.

(Chang-keaou) has right of access. With great politeness they gave him all the explanations he requested as to their Scriptures, their history, and their religious ceremonies. On the walls he perceived inscriptions both in Chinese and Hebrew: these they permitted him to copy, and he despatched the copies with his letter to Rome. The whole reception testified that the unfriendliness of the last half century between the neighbours was not attributable to the Israelite community.

The curiosity of Europeans being only the more excited from this narrative, as there still remained much to learn, at the instance of Souciet, who was compiling a large work upon the Bible, the missionaries Gozani, Domenge, and Gaubil, were successively directed to procure additional particulars on the subject, which they did. Domenge sketched a plan of the synagogue, and Gaubil copied afresh the inscriptions upon its walls. Shortly after the last of these visits, in 1723, the missionaries were expelled from that province by the Emperor Yong-ching.

An effort was afterwards made by the celebrated Kennicott, of Oxford, to obtain a collation of their Scriptures with our copies,

when Sir F. Pigou, being on his way to Canton, carried out for him a printed Hebrew Bible of Amsterdam edition; but the only result has been a letter received in 1769, from a friend there, promising to exert himself for the purpose, and stating that the titular bishop of the province was willing to render his assistance.

The learned Tychsen, upon two later occasions, in 1777 and 1779, forwarded letters to friends in Batavia, addressed to the synagogue of Kae-fung-foo, but no information has been returned as to their having even reached China.

In 1815, the year previous to the last embassy from England to the Celestial Empire, some Jews of London had despatched a letter in Hebrew to Canton for this synagogue. It was conveyed thence by a travelling bookseller of the Ho-nan province. He delivered it at Kae-fung-foo, to a person whom he found to understand the letter perfectly, and who promised to answer it in a few days, but the bearer taking alarm at a rumour of civil war, left the place without waiting for the reply.[1]

The recent missionaries from England have

[1] Journal of the Embassy to China. By Henry Ellis. 1817.

learned nothing concerning this colony, only in 1816 Dr. Morrison heard of them from a Mohammedan near Pe-king,[1] as subsisting in Kae-fung-foo under their old name of "the religion of cutting out the sinew," an appellation so appropriately Jewish, that no other people than descendants of Jacob could even assign a reason for its origin, if they were to assume the name for any purpose.

Proceeding, then, from the information given by the Jesuits already mentioned, the account in the following chapters of the synagogue, Scriptures, inscriptions, &c., must be understood only of Kae-fung-foo, and upon the statements there detailed must be based the after-inquiry, as to whether the people are Jews or Israelites, that is, whether emigrants from the Assyrian captivity or the Roman dispersion.

[1] Davis's Chinese. Vol. I., p. 15.

CHAPTER II.

THE SYNAGOGUE.

THE first report made concerning the house for Divine worship of the Hebrews in Kae-fung-foo was meagre in the extreme. Aleni visited there, and the attendants, for some temporary and unexplained reason, refused to draw the curtains which concealed the sacred volumes. He described the building as very handsome, and carefully kept.

The early missionaries, Ricci, Figueredo, and Enriquez, appear to have been absorbed in the stupendous task placed before them—that of converting unknown millions of Heathen to the discipline of the Roman Church. They were, probably, men of robust mental character and untiring industry, fitted for rougher duties than the pursuits of a learned leisure; such, indeed, is the prevailing tone of their correspondence. They were unacquainted with the Hebrew language and Jewish customs, both of which their early education had trained them to despise. Gozani, being one of the same stamp,

while obeying singly the urgent instructions from his General, in respect to the Jewish colony of Kae-fung-foo, he had the good sense and honesty to write down exactly what his eyes and ears witnessed; yet with a proper degree of prudence, he himself prescribed the difference to be observed between the narration of what he heard and of what he saw.

But the intelligence resulting from the visits made between 1712 and 1723, is far more circumstantial in details, which Domenge and Gaubil, being Hebrew scholars, were able to elicit by propounding suitable questions. In giving a summary of their letters, and of the prior one from Gozani, out of Brotier, it may be well, until further knowledge is gained, to continue in the description his use of the present tense.

The whole place of worship occupies a space of between three and four hundred feet in length, by about one hundred and fifty in breadth, comprising four successive courts, advancing from the east to the synagogue itself at the extreme west.

The first court has in its centre "a large, noble, and beautiful arch" (Pae-fang), bearing a golden inscription in Chinese, dedicating the

locality to the Creator and Preserver of all things. There are also some trees interspersed.[1]

The second court is entered from the first, by a large gate with two side doors, and two wickets beside them. Its walls are flanked to the north and south by dwellings for the keepers of the edifice.

The third court has the same kinds of entrance from the second as that has from the first. In its centre stands an arch like that in the first court. Upon the walls, between trees, are marble tablets (Pae-wăn), with inscriptions in Chinese. Part of this court is flanked by commemorative chapels: that on the south,[2] in memory of an Israelite mandarin named Chao, the judge of a city of second degree, who formerly rebuilt the synagogue after its destruction by fire: that on the north, in memory of him who erected all the present edifice. There are also some reception rooms for guests.

The fourth court is parted in two by a row of trees. Half way along this line stands a great

[1] Probably stinted to a dwarf size, by an art in which the Chinese take great delight.

[2] At the door of this chapel, or cell, is a figure of some animal, upon a pedestal; but what animal it was intended to represent, exceeded the ability of Domenge to tell.

brazen vase for incense, at the sides of which are placed two figures of lions, upon marble pedestals; and at the westward sides of these lions are two large brazen vases, containing flowers. Adjoining the northern wall is a recess, in which the nerves and sinews are extracted from animals slain for food. The second division of this court is an empty space, with a "hall of ancestors" (Tsoo-tang) at each of its sides to the north and south. In these they venerate, at the vernal and autumnal equinoxes, the worthies of the Old Testament history, after the Chinese manner, but having merely the name of the person upon each tablet, without his picture. The only furniture these contain are a great number of censers; the largest one in honour of Abraham, and the rest, of Isaac, Jacob, the twelve sons of Jacob, Moses, Aaron, Joshua, Ezra, and others, both male and female. In the open space between these chapels, they erect their annual booths of boughs and flowers, at the Feast of Tabernacles.

Then occurs the synagogue itself, a building of about sixty feet by forty, covered by a fourfold and handsome roof, having a portico with a double row of four columns, and a balustrade before it.

Within this edifice, the roofs (as usual in Chinese domestic architecture) are sustained by rows of pillars besides the walls. In the centre of all is "the throne of Moses,"[1] a magnificent and elevated chair, with an embroidered cushion, upon which they place the book of the law while it is read. Over this a dome is suspended; and near it is the Wăn-suy-pae, or tablet, with the Emperor's name in golden characters, enclosed within a double line of scroll-work. This, however, is surmounted by the inscription, in Hebrew letters of gold:—

HEAR, O ISRAEL:
THE LORD OUR GOD IS ONE LORD.
BLESSED BE THE NAME
OF THE GLORY OF HIS KINGDOM
FOR EVER AND EVER.[2]

After this, a triple arch bears the following inscription, likewise in Hebrew:—

BLESSED BE THE LORD FOR EVER.
THE LORD IS GOD OF GODS, AND THE LORD:
A GREAT GOD, STRONG AND TERRIBLE.[3]

Then a large table, upon which are placed

[1] Was the Moses' seat in Matt. xxiii. 2, merely a figurative term?

[2] See Appendix A.

[3] See Appendix B.

six candelabra in one line, with a great vase for incense, having handles, and a tripod-standing, half-way along the line. These candelabra are in *three* different forms, and bear *three* different kinds of lights. Those nearest the vase bear torches, the next on each side have candles, and those at the extremities, ornamental lanterns. Near this table is a laver for washing hands.

Lastly, the Beth-el, or *Teën-tang* (house of heaven), square in outward shape, but rounded within. Into this none but the rabbi may enter during the time of prayer. Here, upon separate tables, stand twelve rolls of the law, corresponding to the tribes of Israel, besides one in the centre in honour of Moses, each enclosed in a tent of silken curtains. On the extreme western wall are the tablets of the Ten Commandments, in golden letters of Hebrew. Beside each of these tablets is a closet containing manuscript books, and in front of each closet, a table, bearing a vase and two candelabra.

The congregation when assembled for devotion are separated from the Beth-el by a balustrade, some standing in recesses along the walls. Against a column is suspended a calendar for the reading of the law.

Such is the edifice in which the children of Israel at Kae-fung-foo worshipped God within the last century. Gozani affirms it to be the only synagogue remaining in the empire. If this be true, that of Hang-chow-foo, mentioned by the first visitor to Ricci, must have shared the fate of that in Nan-king, as related to Semmedo.

Some writers have regarded this as rather a temple than a synagogue, but without sufficient reason, for the special characteristics of a temple are decidedly wanting. In China, as elsewhere, it may be truly asserted in the Hebrew Liturgy, that the worshippers have neither altar nor offering.[1] The homage paid to ancestors may partake somewhat of a sacrificial nature, but it is carefully dissevered from even local association with the adoration paid to Almighty God. The candelabra, the laver,

[1] "Lord of the universe, while the temple remained, if a man sinned he brought an offering and made atonement for himself; but now, because of our iniquities, we have neither sanctuary nor altar, nor offering, nor priest to atone for us, there is nothing left us but the commemoration of them. O may that be our expiation, and we will render the prayers of our lips instead of our offerings." —Morning Service.

the solitude of the rabbi in the Beth-el, and his use of incense there, as well as in the courts, together with the courts themselves, these suggest clear reminiscences of the Jerusalem Temple, but they do not prove that in China there has ever existed a rival temple to that of "the city which the Lord did choose, to put his name there," as was erected by Onias and his colony in Egypt,[1] or by the Samaritans at Gerizim.

It does not resemble the great synagogues of Amsterdam, Leghorn, or those of the Gallician province in Poland, on which considerable wealth has been lavished; still less does it copy the modesty of the primitive synagogues, in which the people assembled to hear the law and haphtorah, to recite the "eighteen blessings," or to join in some very simple form of supplication; but the very dissimilarity attests the high antiquity of this community's seclusion.

Among their religious forms and customs, may be enumerated the putting off of shoes on entering the house of prayer, and wearing a blue head-dress while there (a circumstance by

[1] Josephus Ant., xiii. 3, and Wars, vii. 10.

which the Heathen distinguish them from the Mohammedans, who wear white). In reading the law, the minister covers his face with a transparent veil of gauze, in imitation of Moses, who brought the law to the people with his face covered, and wears a red silk scarf, depending from the right shoulder and tied under the left arm. By his side stands a monitor to correct his reading, if necessary, who is likewise attended by a monitor. The prayers are chanted, but without musical instruments. The congregation wear no *talith* or garment of fringes during the service. They observe circumcision, passover, tabernacles, the rejoicing of the law, and, perhaps, the Day of Atonement, for it is said that on one day of the year they fast and weep together in the synagogue. They keep the Sabbath quite as strictly as do the Jews in Europe. They make no proselytes, and never marry with Gentiles. They use their sacred books in casting lots, and their literary men pay the same homage to the memory of Kung-foo-sze (Confucius) as their neighbours do. They never pronounce the ineffable name of God, but say *Etunoi* (*Adonai*), and in writing Chinese they render that name by Teën

(heaven), just as the Chinese do, instead of *Shang-te* (Lord above), or any other ancient appellation of the Deity.[1]

They have no formulary of belief, but hold to the unity of God, and to the doctrines of heaven, hell, a sort of purgatory, the resurrection of the dead, the day of judgment, and the hierarchies of angels.

Of the Lord Jesus Christ they had never heard, only of one Jesus a son of Sirach. They expect Messiah, and frequently repeat the words of dying Jacob, "I have waited for thy salvation, O Lord."[2] To the question, what they understood by salvation, they made no

[1] Gozani and others referred to this substitution, in the controversy as to whether the Chinese adore the material heaven or the Person who is its Creator. The Jesuits contended that if Jews could conscientiously employ the word *heaven* to denote *God*, that sufficiently indicates the sense in which the Gentiles understand the term. They also appealed to Luke xv. 18, and 2 Macc. vii. 11, on the same side, as well as to the common use of the word *heaven* in the Talmud. It is curious to have Israelites called in to decide a point between the contrary decisions of Popes Innocent X., and Alexander VII. At length it became usual for the missionaries to adopt the designation Teën Choo (heaven's Lord).

[2] Gen. xlix. 18.

reply. When shown a crucifix in the mission-church they regarded it with no symptoms of displeasure, from which Brotier concludes that they know nothing of the Talmudic prejudice against "the Crucified," but it would seem that if they have no canonical Talmud with its Agadoth, they have some ridiculous legends of old tradition. "They related to me," says Gozani, "such foolish tales" (mingled with even the law of Moses), "that I could scarcely refrain from laughing." And in another place, "They spoke to me about heaven and hell in a very senseless manner."

Their alienation from idolatry is particularly striking, after so long an exposure to the superstitions of the country, guided as these are by Imperial influence. They refuse to take an oath in an idol temple; and the conspicuous inscriptions upon the walls and arches proclaim their steadfastness in this matter, even upon that delicate point of the Emperor's name, which in the synagogue they have surmounted by the most significant of possible warnings against confounding any reverence whatever with that due to the "blessed and only Potentate."

Nor must we omit to remark their interesting practice of praying westwards, towards Jeru-

salem. Many large bodies of Christians pray eastwards, from a feeling in favour of mere Orientation; but when we find European Jews praying eastwards, and their brethren in China turning to the west, both towards one intermediate locality, that one must be the station which an ancient psalmist considered "above his chief joy." "If I forget thee, O Jerusalem, let my right hand be forgetful."[1] And it must have been westward that Daniel turned when "his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a-day, and prayed and gave thanks before his God, as he did aforetime,"[2] for he remembered the prophetic prayer of Solomon, "If they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee . . . . . and pray unto thee *toward their land* which thou gavest unto their fathers, *the city* which thou hast chosen, and *the house* which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause."[3]

[1] Ps. cxxxvii. [2] Dan. vi. 10. [3] 1 Kings viii. 48, 49.

CHAPTER III.

SCRIPTURE AND LITERATURE.

THE writings of a people are in most cases interesting, as being the expression of that people's intelligence and sentiment—the product of their previous mental formation: but the Hebrew standard writings are the original mould in which the feelings and thoughts of its subjects are cast. And the sense of Divine authority to which the mind is by them subdued, tends in like manner to guard their own integrity. The sacred law is preserved in order to be obeyed, and the obedience thus rendered ensures its perpetual correctness.

The Lord of the new covenant has declared, that "till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled;"[1] and the Hebrew scribes have been everywhere and always careful that not one *jod*, or any one small indication of the sense of a word should be lost or changed.

Aware of this inflexibility, both the friends

[1] Matt. v. 18.

and impugners of Divine revelation were desirous to ascertain to what extent the separated Israelites in China possessed a text of the Bible conformable to ours; and the discoveries made there have served to establish the previous hopes of all who founded their expectations for eternity upon the Word of God.

As we have already seen, the synagogue of Kae-fung-foo possesses thirteen copies of the law, kept within coverings of silk. These are denominated the *Tă-king*, or Temple-Scripture. The rolls measure about two feet in length, and are rather more than one foot in diameter.

Besides these, there is in the Beth-el a large number of nearly square books (not rolls), of about seven inches by four or five, some new, others very old; but all much neglected, and lying in confusion. The people classified them nominally, as follows:—

1. *Tă-king*, in fifty-three books, each containing one section of the law, for the Sabbath-days.

2. *Tsin-soo*, or supplementary books; called, also, Ha-foo-ta-la, or Haphtorah. These are portions of Joshua, Judges, Samuel, Kings, and the Prophets.

3. Historical books, viz.:—Esther, Ezra,

Nehemiah, Chronicles (four or five of the first chapters), and the two first books of Maccabees, called Mattathi, the latter whole, but not in good condition.

4. *Keang-chang*, or the Expositors. These are much defaced, and have lost their titles. The brief leisure of the missionaries did not allow of a close examination into these books, their attention having been especially directed to the law of Moses.

5. *Le-pae*, the ritual or ceremonial books, about fifty in number, and slightly differing in shape from the rest. One of these bears on its cover the title, "The Perpetual Afternoon-Service."

Such is the best account that can be made out of the varied lists given us, of the books in that synagogue; all of which, however, can be shaped into the above form, by allowing the easy supposition that the missionaries were unfamiliar with the Jewish Haphtorah and Ritual; had they not been so, they would not have founded upon these portion-books so melancholy a narrative of the deficiency of Scripture in Kae-fung-foo, nor would the Europeans[1] have

[1] Brotier, Grosier, Calmet, and Kœgler,—the latter a better mathematician than Hebraist.

followed one after another in the same track, detailing exactly how much each book of the Prophets was mutilated; when, in fact, these small books were never intended to afford the whole of each prophecy, nor even the selections from each, in a regular sequence. The Portions are chosen as harmonizing in sentiment or doctrine with the section of the law for the particular week : and while the people exhibited these as their books of the synagogue, it is not impossible that they had elsewhere the complete rolls of the Prophets. Upon this view it becomes clear why Gaubil could not find Isaiah vii. 14, when they, having asked him to read them some Hebrew, he wished to fix their attention on that passage: he would have been equally unsuccessful in seeking for the chapter liii.

It is said that the books of Job, Proverbs, Song of Solomon, Ecclesiastes, Ruth, and Lamentations, are missing. The four last would have been found, if sought for at the end of Esther; which, together with the two first, and the list given us as the historical books, exactly make up the class usually called the *Kethubim*, or writings.

In this class ought to be found the Psalms;

but the name of David is placed along with Samuel and Kings: however, as these books were not at all inspected, it is reasonable to conclude that only the history of David was meant, and that the *Tehillim*, or Psalms, are in their proper place.

It is also said, that the book of Ezekiel is entirely lost. If so, we cannot identify the *Tsin-soo*, or, *Ha-foo-ta-la*, with Haphtorah, in which there are several portions from Ezekiel; but on Gozani's first visit, the people in the synagogue related to him the vision of the resurrection of dry bones in the valley, which very subject is in the Sephardim Haphtorah.[1] It may therefore be doubted that the recorded visions and denunciations of the son of Buzi, are lost in China. This portion is either in their Haphtorah or in a volume of Ezekiel; and although from the calamities to which the synagogue has at various times been exposed, some of their books may be lost, and others neglected, the Jews in Kae-fung-foo certainly possess in full their law, their Haphtorah, and ritual.

Some idea may be formed of the jealousy with which their Scriptures are kept, from the resistance made to all the entreaties and

[1] It is not in that of the German and Polish Jews.

tempting offers made for obtaining a transcript from any of them, or for permitting the visitors to copy for themselves. In Gozani's first letter, it was stated, that "all these books are preserved with greater care than gold or silver." And it was afterwards learned that they have a rule among them, "never to show their Scriptures to the black people."[1] During eight months' residence there, all the efforts of Domenge were fruitless to procure leave to copy the books of Maccabees, as an appendix to his Hebrew Bible.[2] One Ngai-ven, promised for a certain sum to get for him a volume of the

[1] This term was understood to denote all who eat swine's flesh; but in later times we know that "black-heads" is a familiar appellation throughout the country for the native Chinese.

[2] The Second Book of Maccabees has not been known to exist in Hebrew among any other people. It has been commonly regarded as a Greek compendium of a Greek history, written by one Jason, of Cyrene.

The first book was seen in its original Chaldaic Hebrew, by St. Jerome, under the title of "The Sceptre of the Prince of the sons of God;" but no such a text has been mentioned from that time until, as above, in the eighteenth century.

That these are found in China, is in some degree confirmed by the mention likewise made to Gozani, of Judith, and of Jesus the son of Sirach, which books were formerly extant in Chaldee.

Tsin-soo, but his attempt to extract it from the Beth-el being detected, he was made to replace it, and was rebuked with the proverb, "He who sells his Scripture sells his God." Another, named Kao-ting, having made a similar promise, demanded openly of the rabbi the beautifully-written manuscript of the law, which he had inherited from his late uncle, and had deposited in the synagogue: he too was rebuked, and retired with shame.

In explanation of these anecdotes it is to be observed, that books of Hebrew writing are scarcely ever kept in private dwellings: and it is said, that when a rich man presents a copy of the law to the synagogue, the merit of the gift is rated so high, as to supersede all necessity for public devotion during the remainder of his life: he seldom again attends Divine worship.

Information was received that a manuscript of the law of Moses existed in a certain temple at Pe-king, where the Government had secured copies of the sacred books used by all religions in the empire. The Jesuits, therefore, procured a license to search for this treasure, but nothing of the kind was found, only some ancient writing, in Syriac. They suspected that the

keeper of the temple had been induced to conceal the real object of their investigation, while exhibiting that which in some degree resembled it. Attempts were afterwards made to institute a fresh scrutiny of that library, but in vain. A Christian Tartar, to whom the missionaries showed their Hebrew Bible, declared that in that temple at Pe-king, he had seen books in the same character of writing, of whose contents or antiquity he knew nothing, only that one of them was called *Torah.*

At length Gaubil concluded a bargain for a transcript of the law; but before it could be completed, the missionaries were expelled from the province.

From the direct statements, and from unintentional glimpses contained in the missionary correspondence, several of the first Oriental scholars in Europe have framed dissertations upon the antiquity and consequent value of the manuscripts in Kae-fung-foo.

It is known from ancient inscriptions upon the walls of the synagogue, that in 1462 their loss of books by an inundation of the Hwang-ho, was supplied from Ning-po and Ning-kea; that being again deprived of books by a fire at the close of the sixteenth century, a roll of the

law was purchased from a Mohammedan at Ning-keang-chow, in Shen-se, who had received it by legacy from a dying Israelite at Canton, recommended as a relic of great antiquity. Possessing this, they made from it several copies.

It is also known, that in 1642, the synagogue again suffered from an inundation, which destroyed or carried off twenty-six volumes of different kinds, notwithstanding great efforts for their recovery.

Now there is one manuscript kept apart from the rest, in this synagogue, held in peculiar veneration, and named in honour of Moses. It was so honoured in 1704, while it bore serious marks of injury caused by the water, the writing in several places being almost effaced. It has been supposed, with much apparent reason, that this is identical with the Canton manuscript procured from the Mohammedan after the conflagration, and with that which the visitor to Ricci, about 1604, described as being four or five hundred years old. This, therefore, constitutes a very prominent object of regard in connexion with the Chinese Jews. The earlier Ning-po manuscript must have perished in the flames.

But in the closets there may also be books of considerable antiquity, as it does not appear that all were lost in 1642. One small page has particularly arrested the attention of the curious. At the end of the section-book *Bereshith*, there is a list of rabbis, with a date, which De Sacy has shown, by a careful computation,[1] to correspond with A. D. 1620, i. e., twenty-two years before the last inundation; although he considers it very probable that this leaf may not now be in its original place, but be a fragment of some lost manuscript, since it is known that after this calamity, a great number of loose leaves and detached parts of books were bound into one thick volume.

This record is in Hebrew, mixed with several Persian words in Hebrew character. The learned Olave Gerhard Tychsen interprets it as follows, in a letter to C. T. Murr,[2] A. D. 1799:—

"In the city anciently (called) Pin-lignan,[3] the divine city, by Divine help. The law of

[1] See Appendix C.

[2] Diarii litterarii II., 304. See Appendix D.

[3] Or, according to De Sacy, "In the city anciently (called) Pien-leang, the divine city, by Divine help, the law of fifty-three sections, contains, O Israel, true words," &c.

fifty-three sections, ordained for Israel, the word of God, the faithful King.[1]

" This beginning of the law was written in the year 1933, in the month Ab, on the first day of the week, and twelfth day of the month.

" The law was completed in the year 1937, in the month Iyar, on the fourth day of the week, on the twelfth day of the month.

" Our master, our rabbi, R. Jacob, son of Abishai, the son of R. Eldad the scribe, and melammed (teacher), finished this.

" R. Shadai, son of R. Jacob, revised it.

" R. Mordecai, son of Simeon Besprisht, and R. Akiba, son of Aaron the son of Ezra, subscribed it.

" The youth (student) Simhhah, son of Joshua the son of Joseph the exalted, gave it[2] as a free-will offering.

" R. Jacob, son of Reuben the son of Buzi.

" Mordecai, son of Benjamin the son of Buzi.

[1] Tychsen believes this word אמן to represent a Talmudic phrase (Sanhed. III., i. 1), "the faithful king;" and thence concludes (indè palàm fit) that in China the Jews are not Karaites but Talmudists.

[2] By the rendering of Tychsen the gift was from R. Akiba, but the words as we have them do not sanction this meaning.

" Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.[1]

" And he was very rich in cattle (and) in silver.[2]

" I have waited for thy salvation, O Lord."[3]

The commencement of this document does seem to assert that it belonged to a roll of the whole law, rather than to one section only.

Thus much for the external description and history of these manuscripts. The internal examination is, at least, a subject of equal importance.

It was from the first ascertained that the books of the law of Moses were named, as with us, from the opening words in each book, as *Bereshith*, *Shemoth*, &c. Ricci's convert and Gozani had learned thus much, although unacquainted with Hebrew. Also, that the law was read in fifty-three instead of fifty-four sections. The latter fact was remarked afterwards by Domenge, who found in the week of tabernacles

[1] Deut. xxviii. 6.

[2] Genesis xiii. 2. The name Abraham is omitted, as also the words, " and in gold." The allusion is to some living person, and certainly the metal, gold, is very scarce in China.

[3] Genesis xlix. 18.

that they read the section *Wa-yelek*, having thus united the Masoretic fifty-second and fifty-third into one.

The people showed no desire to collate their Scriptures with the European text, only in one instance. Gozani with his Latin Bible, and the rabbi with his *Bereshith* ("for so they call the book of Genesis"), compared the names and ages of persons in the genealogy from Adam to Noah. In these they found a perfect accordance, particularly he observed that they agreed in Gen. xi. 12, where the name *Cainan* is introduced by the Septuagint, and in Luke iii. 36; but is omitted in our Hebrew, and consequently in the Vulgate. They also compared, with the same result, several other names and ages in other books of the law.

Domenge having been instructed from Rome to collate the Hebrew of the following passages in the law, Gen. ii. 17; iii. 17; vii. 11; viii. 4, 7; the whole of chap. xi.; xiii. 3; xviii. 22; xxiii. 2; xxiv. 2; xxxiii. 4; and the whole of chapters xlvii., xlviii., and xlix.; in all of these he found the most entire correspondence. However, in Deut. xxxii. 25, instead of "destroy," their text has "devour," the letter ש being

changed for א. It might be wished that Deut. xi. 29, and xxvii. 12, 13, had been examined with reference to the Samaritan text.

These Israelites were pleased with the interpretation given by Gaubil to the Lord's ineffable name, as implying a past, present, and future existence, and said that they had always perceived in it that signification.[1]

When asked for the meaning they attached to the word *Shiloh*, they remained silent for a time, but as soon as the visitor began to explain the sense attributed to it in the Christian Church, a youth who was present very deferentially requested leave to speak. He stated, that he recollected one of his great-uncles having formerly taught him that the word *Shiloh* contained a sacred mystery; written in this manner, the letters corresponding to the words.

ש = Great.
י = One.
ל = Descending.
ה = Man.

This he remembered, but he knew no more on the subject.

Gaubil was delighted with this information,

[1] See Appendix E.

as it seemed to corroborate a curious discovery he had made shortly previous. Being at Hankeow, he learned that the missionary there, Father Couteux, had under instruction a Chinese learned in antique modes of writing, and feeling persuaded that the word *Shiloh* was a word of mysterious or sacramental import among ancient nations, he showed to the catechumen (who was totally ignorant of Hebrew), that word in the perpendicular manner of Chinese writing, adopting the phonetic system required for foreign names, i.e., a sound or word for a letter, and the explication given was this :—

ש = Most High.
י = Lord.
ל = One.
ה = Man.

The partial coincidence is certainly striking, and if not the coinage of Oriental reverie in later times (for Cabalistic Jews are accustomed to revel in such modes of deduction), are somewhat confirmatory of the speculations which have deduced the Chinese population from an Egyptian original, and in so far tending to retrace the two traditions to a common origin in Egypt, where Abraham resided with a repu-

tation of Divine inspiration after the promise of the world's redemption had been given him.

With regard to writing and reading among the Jews in Kae-fung-foo, it is stated that they are generally ignorant of the Hebrew language, although from the effect of constant repetition they read off the law with much fluency. For this ignorance they accounted by alleging a total loss of books on grammar (Too-king-pwan), and the cessation for two centuries of all arrivals of brethren from the west (Se-yĭh).

From probably the same causes they have learned to read Hebrew with Chinese pronunciation; thus, though their written alphabet is precisely the same as with us, the consonants B, D, G, and R, are pronounced P, T, or Z, K, and L, and for the termination, הו, to a word they give a nasal sound, as (in Gen. i. 2), תהו ובהו, they read *Theohung-vo-peohung*. One of them writing his name, מתיתו, pronounced it *Manthi-iohung*.[1]

[1] The names of the five books of Moses they pronounced Pe-lesh-itze, She-meot-ze, Va-yi-ke-lo, Pe-me-ze-paul, and Te-ve-liim. The Prophets' names they read from the Bible of the missionaries, I-se-ha-ha, Ie-le-me-o-hung, Iu-en-a-ha, Mi-ca-ha, Na-hoo-am, Ha-pa-coo-ke, Se-pha-ne-o-ha, Ho-ko-e, and Se-ca-le-o. The Chronicles, Ti-

They seemed anxious to hear their visitors read with European pronunciation.

Although they admired the neatness of the printing, paper, and binding of the Hebrew Bible, they expressed no covetousness in that matter.

Their rolls of the law have no vowel points. When asked the reason of this, they replied, that the Lord uttered the words in too rapid a manner for Moses to insert them, but that they were afterwards supplied by the learned men in the west.

The *Tă-king* sections of the law are written in larger character than the rolls, and have vowel-points, stops, and accents, all of which are comprised under the general name *Siman* or marks. The accents are about the same as with us, only they write Athnahh, ›; Merca, ⸝; and Zakeph-gadol, t.

The subject of *Keri* and *Kethib* was quite new to them, and they knew of no "alteration by the Scribes" in Gen. xviii. 22.

The small or large letters occasionally met

ve-lé ha-ya-mim; Esther, Is-se-tha; and Mordecai, Moltho-gai.

Thus the vowels are, for Kholem, ue or eo; for Kamets, o; for Pathahh, broad ae; and i, as in French.

among words of Scripture they retain with scrupulous exactness, as in all other Hebrew texts, long after the reason of the variations has ceased to be understood. Thus in Gen. ii. 4, the ה of בהבראם is diminished, and in xxiii. 2, where the כ in ולבכתה did not appear small, the rabbi declared that it was and ought to be so. Also in xxxiii. 4, as in our printing, the word וישקהו has the six dots above it, with the first larger than the others.

The short line called *Rapheh* is employed in the rolls of the law above the בגדכפת letters, when these have no *Dagesh.*

With respect to the *Pethuhhah* and *Sethumah*, for either פפפ and ססס, or פ and ס, they leave no spaces, but insert in the margin either פ, or פ, or פס, yet very frequently the minor division is not regarded at all, as in the benediction of Jacob (Gen. xlix.), and these signs seldom occur in the same places as with us. Thus in the first section of the law they have only four divisions marked, viz., at the end of chap. i. 9; at the end of verse 26; at the end of chap. ii. 20; and of iii. 13.

The song of Moses in Deut. xxxii. is written in double columns.

In the rolls of the law the sections are not

always separated. Thus after "Noah," all the remainder of Genesis is marked לך לך, but the smallest subdivisions (Pesukim) are carefully observed, and are uniform with ours. Each book of the sections has the sum of these *Pesukim* given at its close: thus at the end of *Bereshith* is written קמו (146), and at the end of *Noah* is written קמג (143).

These books have their titles on the first page within a square of blue, green, or white[1] lines, as thus, | בראשית |, but the name is not repeated over each page, and the pages are not numbered with the letters of the alphabet, but with the full words, one, two, three, &c. The page contains about ten lines.

It is observed, that these manuscripts, both rolls and books, are not of parchment but of several folds of the thin Chinese paper pasted into one consistence,[2] and the Hebrews never employ Chinese pencils or ink for sacred purposes, but they split bamboo into pens, and

[1] Chinese paper is not white.

[2] Those who delight to trace the Chinese to the Egyptians, may find that this method was used by the latter people in preparing papyrus. See Wilkinson's "Manners and Customs of the Ancient Egyptians." iii. 148.

like the European Jews make annually at the feast of Tabernacles sufficient ink for the ensuing year.

It is stated, that they have written no books about themselves but one, which they keep and exhibit to the Gentiles whenever their religion is called in question.

This chapter may conclude with an explanation of the calendar of the ritual mentioned in chapter ii.[1] As it stands, being but ill-arranged, we find that there are five terms called *Mineah*, one corresponding to each of the books of Moses. This is shown by tracing a line from the word Genesis to the Mineah, א, from the word Exodus to the Mineah, ב, and so of the rest. The first, therefore, is read during the twelve sections of the law in Genesis; the second during the eleven in Exodus; the third during the ten in Leviticus, &c.

But the word *Mineah* can be nothing else than *Minhhah*, i. e., the afternoon service; changing one guttural letter for another, which we are warranted to do by the inscription upon the title-page of one of the *Le-pae* books, which, though it has been copied incorrectly in another of its letters, is correct in this guttural,

[1] See Appendix F.

the title being מנחה תמיד. Thus the afternoon-service, which in European liturgies is uniform throughout the year, is varied in China according to the book of the law which is read.[1]

But besides the *Minhhah* there are the terms *Moed Neumah* and *Muphtar Minhhah.* When Domenge inquired the signification of these he was unable to seize the meaning of the reply, owing to their Chinese pronunciation of Hebrew words, only he understood that the *Neumah* was a book in twelve parts, one of which was to be read on the first days of each short month (i. e., a month of twenty-nine days), or second days of each long month (thirty days), and that *Muphtar* is the title of a book appointed to be read on the fifteenth days of each short month, or sixteenth days of each long month.

Hence, De Sacy believes that as *Moed* is the Hebrew for "festival," and *Neumah* is the Persian for "new moon," that they have thus a variable form for celebrating the new moons,

[1] Is it possible that in this synagogue there is no service for the morning beyond reading the section of the law on the Sabbath? and no evening service whatever? The *Le-pae* books are not said to bear any title but *Minhhah*, and this calendar has no such terms as *Shahharith* or *Arabith.* No other calendar is known.

whereas in Europe that celebration is always the same.

Muphtar Minhhah is read at seasons of full moon; the latter of the two words determines the time to be afternoon, and the former signifies, "dismissal."[1]

This, too, is varied according to the alternate months; but for the full moon the Jews of Europe have no appointed prayer or thanksgiving, only they have a custom "to bless the brightness," as they express it. This they do from a notion that the continual providence of God is more discernible in the rotation of the moon's changes than in the sameness of the sun's appearance.

Whether the long and short months of the Chinese-Hebrew calendar correspond with those in these western parts we are not informed, but in the latter we have the new moons not only observed on the first days but also on the day which closes the preceding month; thus in one

[1] In literal signification the term applies very well to the Haphtorah portions, but with this idea the above description by no means coincides. Still it must be remembered that Domenge had great difficulty in comprehending the rabbi's meaning, which, therefore, he may have mistaken.

sense resembling the calendar in Kae-fung-foo, which allows a diversity of day according to the character of the month.

One more observation. Domenge describes the third of October, 1722, as being the twenty-third of the seventh month, according to the synagogue, and the octave of the "feast of tabernacles," the next day being the feast of "rejoicing for the law," when they carried the thirteen rolls of the law in a procession round the Beth-el, but there must be an error here. The law commands that the "feast of tabernacles" shall be kept upon the fifteenth day of the seventh month, its octave would thus occur on the twenty-second, and the "rejoicing for the law" upon the twenty-third. Either, therefore, he reckoned erroneously in the Christian calendar or in that of the synagogue, through a confusion in the long and short months.

CHAPTER IV.

INSCRIPTIONS, HISTORY, &c.

It is remarkable how entirely all Chinese books have contrived to omit the existence of the people under our consideration. The terms used by the latter for their exclusive designation, as *Kew-keaou*, the ancient religion; *Y-se-lo-yel keaou*, Israel's religion; *Taou-kin-keaou*, the religion of cutting out the nerves or sinews. These are not found in their dictionaries, and the geographical work in forty books upon Kae-fung-foo and its district, published in 1694, describes every edifice in the city with characteristic minuteness except the synagogue; every public inscription except those on the walls of that synagogue.[1] Yet these are the best records of its history known to survive the frequent devastations to which the community has been exposed.

[1] Memoires concernant les Chinois, par les Missionnaires de Pekin. Paris, 1791, tom. xv. p. 52. Also Deguignes' "Histoire Generale," i. 26, and Gutzlaff's "Three Voyages," p. 287.

The fortunes of the city have been greatly diversified. Before the Christian æra it was the capital of a petty kingdom named Wei. Under the Tsin and Han dynasties it was annexed to other districts. Its present appellation was bestowed in the middle of our third century; afterwards replaced by that of Peën-chow, but again resumed. Under the Woo-tae it was named Leang-chow; under the Kin, called Nang-kin; by the Mongol Tartars, named Peën-lang; and finally under the Ming, it recovered the ancient denomination of Kae-fung-foo.[1]

Its greatest prosperity was in the twelfth century, when, according to the 16th book of the *Kae-fung-foo-che*, the city was six leagues in circuit, approached by five roads bordered by willows and aspen-trees; one of these roads being reserved for persons of distinction, two for foot passengers, and two for carts of burden, &c. Its palaces, gardens, and government-houses are pourtrayed with great animation. This city has nevertheless suffered from inundation fifteen times; from general fires, six times; and has sustained eleven sieges.

[1] Th. Murr., from the "Atlas Sinensis" of Martini, pp. 59, 60.

It was in A.D. 1163 that the Israelites obtained leave from the Emperor Heaou-tsung, to erect there a synagogue.

In 1446 an inundation of the Hwang-ho (yellow river) destroyed the synagogue which had stood for nearly three hundred years, and many of their books perished.

In the beginning of the seventeenth century, under Wan-leĭh, the synagogue was consumed by fire, and all its books were burned.

And in 1642, in order to terminate the horrors produced by the siege of a rebel army, when human flesh was openly sold in the markets, and the garrison were served with rations of the same; the Imperialist commander opened the dykes of the river for the purpose of overwhelming at once both the enemy and the city. From this act the invaders suffered least, but in the city 100,000 persons[1] perished. It need hardly be added, that the synagogue shared the common fate.

These facts, and the traditions concerning the more remote history of these Hebrews, are chiefly gathered from the following four inscriptions in Chinese upon the marble tablets of the synagogue.

[1] Some say 200,000, but others 300,000.

I.

(Erected by King-chong, a learned Israelite, A.D. 1444.)

"The author of the law of Israel was Abraham, the nineteenth from Adam.[1] This holy man lived 146 years after the beginning of the Chow[2] (dynasty). His law was transmitted to Moses, who received his book on Mount Sina, when he had fasted forty days and forty nights. He was always nigh unto heaven (God). In that book are fifty-three sections; its doctrine is nearly the same with that of the Chinese sages [here he produces traditions from each, which have great similarity], prescribing nearly the same rites for the worship of heaven (God), for ceremonials, fasting, prayer, and honouring the dead. Moreover, in the (Chinese) book Yi-king, are found vestiges of observing the Sabbath. Moses lived 613 years after the beginning of the Chow (dynasty). [Then in a

[1] This was their constant assertion. It is to be accounted for by the omission of Cainan from the genealogy. (See the preceding chapter.)

[2] Not the Chow empire of all China, but their earlier domination in the kingdoms now provinces.

reference to Ezra] he by exceeding diligence re-established and reformed the people."

Appended to the above is a statement that the synagogue was destroyed in the eleventh year of Ying-tsung (A.D. 1446), and most of the books spoiled by water, but that fresh books were supplied by Israelites from Ning-po and Ning-kea, one of whom named Yn, from Ning-po, brought in 1462 a complete copy of the law, by which they corrected what they had remaining. And that in the second year of Hung-che (A.D. 1490), the synagogue was rebuilt at the expense of Yeu-too-la.[1]

II.

(Erected by Tsu-tang, Treasurer of the province of Sze-chuen, in the fifteenth year of Hung-che.)

"The law of Israel. Adam the first man was from Teën-chu[2] in the west. The Israelites have a law and tradition. The law is contained in five books, or fifty-three sections.

[1] Qu. Ventura ?

[2] Gaubil says, that Chinese books mention five places under this name. The first near Medina, in Arabia, the others are in Tartary.

[Then follows a commendation of the law.] The Israelites worship heaven as we do: the author of their law was Abraham their father: Moses their legislator gave them his law. In the time of Han they settled in this country. In the year 20 of the lxvth cycle (A.D. 1163), they brought a tribute of Indian cloth to the Emperor Heaou-tsung.[1] Being well received they remained in Kae-fung-foo, which was then called Peën-lang. Then they were seventy Tsung[2] (i. e., surnames or clans). They built a synagogue, and in it laid up sacred books, which concern not only themselves but all men, kings and subjects, parents and children, the old and the young. Whosoever studies therein will perceive that their law differs but little from ours. Their summary is, to worship heaven, to honour parents, and to give due veneration to the dead. This people excelling in agriculture, in merchandise, in magistracies, and in

[1] Cotton cloth was first woven in China, near the end of our thirteenth century. "Morrison's View," &c.

[2] That Tsung denotes a clan, is seen from what Domenge was told, that in the seven Tsung then remaining there were a hundred families. A century earlier Ricci was informed of ten or twelve Tsung of Israelites subsisting in Kae-fung-foo.

warfare, are highly esteemed for integrity, fidelity, and strict observance of their religion. Their law was transmitted from Adam to Noah, from Noah to Abraham, from Abraham to Isaac, to Jacob, to the twelve tribes, to Moses, to Aaron, to Joshua, and to Ezra, who was a second lawgiver."

III.

(Erected A. D. 1663, *the second year of Kang-he, by a Mandarin, afterwards Minister of State.)*

[After mention of Adam, Noah, Abraham, and Moses, he extols] "the virtue of Abraham, who adored the effective and preservative cause of all things, without any image or figure. Of the law which Moses received on Mount Sina there are thirteen copies, besides other books. The Israelites came to China in the time of the Chow (dynasty.)" [After praising their constancy in religion, he adds,] "They scarcely differ from us in the worship of heaven, in the duties of civil life, or in honouring the dead. The Sabbath was anciently observed by the Chinese. The Hebrew letters resemble the old Chinese."

[Then is related at length the inundation of

1642, in which the synagogue lost twenty-six of its volumes. Also is described the care taken in 1654 to revise, restore, and transcribe their books, with the names of persons who assisted in rebuilding the synagogue].

IV.

[This inscription is of the same subject-matter as the last; but has added the names of the seven Hebrew Tsung, then residing in Kae-fung-foo, viz., Tao, Kin, Che, Kao, Teman, Le, and Ngai.]

By these durable and respectable documents we are directed to two æras of this colony's arrival in China. The second of the tablets states, that "in the time of Han they settled in the land," i.e., between A.C. 205 and A.D. 220. The third affirms that they arrived in the time of the Chow, i.e., between A.C. 1122 and 249. And it deserves remark, that these two inscriptions, for whatever purpose, or from whatever motive, were set up by non-Israelites.

A third date has been deduced from the answer to Gaubil, in 1723, when he inquired of these how long they had been in the country, and they said, about 1650 years. Now this would coincide with the Roman overthrow of

Jerusalem, and be included in the dynasty of Han: but may it not denote the period of their coming to Kae-fung-foo? and as we know that their compatriots have resided and prospered in other parts of the empire, the latter may have been settlers from the prior dynasty of Chow.

It has been said that they are a remnant of the ten lost tribes; but there are no reasons for the supposition beyond the asserted ignorance of the denomination Jew, expressed by the first visitor to Ricci, and the fact that fragments of those broken tribes are really to be found in several parts of Central and Southern Asia.

But that the Hebrews in Ho-nan are Jews of the restoration from Chaldæa, is evident from the following considerations:—

1. The tablets speak of a tradition of the law from its origin to the time of Ezra, "the second lawgiver and reformer of the people;" a description which implies a knowledge of the re-establishment in Jerusalem.

2. They possess, besides some portions of the prophetical books written after the captivity of the ten tribes by Shalmaneser, a few verses of Daniel, and the book of Esther (whom they venerate under the title of "the great mother"), in which the word *Jew* occurs many times,

although the words *Israel* and *Israelite* are not found there at all.

3. Their Haphtorah (a selection dating only from the persecution by Antiochus Epiphanes, about A.C., 170) comprises portions out of prophets who lived in Jerusalem during the second temple, as Zechariah and Malachi.

4. They have adopted the Seleucidan æra of chronology.

5. In the list of rabbis annexed to the section-book, *Bereshith*, are found the titles, "our master, our rabbi," &c., which give it quite a Talmudic complexion: and they have Rabbinical rules for slaughtering.

6. The synagogue inscription over the Emperor's tablet, is a verse from Scripture, frequently repeated in Jewish liturgies to the present day.

The force of all the above reasons might indeed be abated, by taking into account, that for several centuries their sacred books, and some of their teachers, have reached them from another country in the west, and concluding that thus only may have been imported the later Scriptures and Jewish peculiarities. But this conclusion is entirely gratuitous, without evidence of even the lowest degree.

That this, however, is a very ancient off-shoot from the Jerusalem Jews, anterior, probably, to the incarnation of Christ, seems plain, from their ignorance of his name Jesus, that "which is above every name," until it was mentioned to them by the missionaries; perhaps, also, from their indifference towards the crucifix; from their freedom from Rabbinical despotism; and, above all, from those religious usages in which they differ from all Jews known elsewhere, such as reading the law through a veil, erecting a throne for Moses, together with their diversity in the sections of the law, and in their ritual of worship. But these will not lead us to declare their descent from the ten tribes.[1]

[1] The Abbé Sionnet, in 1837, published a memoir on the subject, which has been commended by eminent scholars; in which he contends for the earliest supposed migration of this people, and that from the following reasons:—

1. A comparison of Jewish history with that of China, under the dynasty of Chow.

2. The traditions to be found in Chinese works, written some centuries before the Christian æra, in which allusions are made to Paradise, the tree of knowledge of good and evil, the rainbow after the deluge, Noah's sacrifice, the woman changed to a statue, the seven years' famine, the manna with a pleasant taste, the rock which gave out

We have sufficient testimony of their similarity for enabling us to connect them with the families of Judah and Benjamin, every day before our eyes; and, at the same time, a sufficient discrepancy to prove that the two branches of the same people have been long without mutual intercourse.

Their own account of arrival thither is merely that their forefathers came from the west, probably by way of Khorassan and Samerkand, the main route of ancient commerce in that direction: and their use of Persian words has been connected with this circumstance.

A solitary glimpse into their middle-age history is found in an account of India and China, by two Mohammedan travellers of our

water when struck by a rod, the sun arrested by command of a chief, &c.

3. The Divine name in the Hebrew religion, being found in the Tao-te-king of Laou-sze, written six centuries before our æra.—See Appendix E.

But can the first of these be clearly established? and would not the second and third be answered by the great probability of Laou-sze having procured the Hebrew law in Assyria during the seventy years' captivity, at the same period with Pythagoras, the western philosopher?

ninth century,[1] who describe a rebel, named Bae-choo, taking Canton by storm, in A. D. 877, and slaughtering 120,000 of Mohammedans, *Jews*, Christians, and Parsees.

Their residence in the Celestial Empire seems to have partaken of the monotony and comfort of the native Chinese; and the tablets erected by Gentile neighbours in their very synagogue, open to the world, and challenging contradiction, bear witness to the esteem which this community in general has maintained, and the honours to which members of it have arrived in various pursuits of life.

There is much of pleasure in perceiving how freshly they retain the sentiment of their nationality, as we find them rehearsing to their visitors the leading events of scriptural record, particularly how they had formerly inhabited a country in the west which Joshua conquered after leaving Egypt, and traversing the Red Sea and Desert with their people, to the number of sixty *wan* (myriads); commemorating their ancestors, even though it be with Chinese modes of reverence—paying respect, even though by mistake, to the picture of Rebekah

[1] Translated by the Abbé Renaudot. Paris, 1718.

and her children; and, perhaps, not less exhibited by their attachment to the Hebrew language under circumstances of so much discouragement, and by the pleasure they showed in inviting the missionaries to read to them some Hebrew Scripture.

Had there been a visitor from Europe of the family of Abraham, we cannot doubt that he might have gathered information more ample and more definite respecting this colony, than that now in our possession. Not every Christian preacher is competent to succeed in such a task, even when no difficulties arise from adverse prejudice, or a want of facility in the standard language. And when we consider how greatly the dialects of the several Chinese provinces vary from each other in pronunciation, we can scarcely wonder that the Jesuits frequently complained of the replies to their questions being nearly unintelligible; just as those questions also may have been to the persons to whom they were addressed.

Fortunately, the Hebrew books and the Chinese inscriptions were not so liable to misinterpretation.

CHAPTER V.

REFLECTIONS.

We have by this time gained some clear ideas, to a certain extent, respecting the Ho-nan Jews, their worship, their Scriptures, and the antiquity of their settlement. But as we have found hints and traces of their brethren in other situations of China, as Nan-king, Ning-po, Hang-chow-foo, &c., it is to be hoped that future research will give us intimations of them in these localities, as well as new particulars of those in Kae-fung-foo. Meanwhile it is not likely that this subject will lose its interest among us. There is a keen expectation in the minds of many, that at least some curious illustrations of the Bible history and principles will yet be met in that country.

Some students of the unfulfilled prophecies look towards China for the discovery of the ten tribes, and certainly, if it can be shown that they have ever existed there in a large community, the institutions of no other country would be so capable of preserving their integrity

during the long elapsed term of their disappearance.

Others regard with reverence the glimpses occasionally revealed of antique Chinese traditions agreeing most strangely with the books of Moses, of which the following affords one instance:—

A cloth-manufacturer in Stockport lately brought some samples of a mixed cotton and woollen cloth to a house of the same trade in Leeds. The proprietor of the latter having no occasion for the goods, and remarking that the colours were mostly suited to Asiatic taste, suggested that they might be sent to China. It was answered, "They have been there already, and sold at a fair profit, but were returned in a few days, by the Hong merchants, who pronounced it contrary to their religion that animal and vegetable substances should be woven together and worn."

The resemblance of this to the precept in Levit. xix. 19, is perfect,—"neither shall a garment mingled of linen and woollen come upon thee;" but no trace of such a prohibition has been discovered among any other than these nations: yet what must have been the period

when it obtained not only admission but religious sanction in China?[1]

Others, again, have traced considerable similitude in certain sayings of Chinese philosophers which have become familiar proverbs, with the Biblical proverbs of Solomon.

On the other hand, the tablets of the synagogue, as described in the last chapter, allude to the correspondence of feeling in the Chinese and the Israelites, on the subject of veneration due to parents living and deceased. Such a principle, indeed, has ever prevailed among the Jewish people. Not only is it enjoined under the most awful authority, but their teachers have constantly laboured to instil the sacred obligation. Josephus says,[2] "The law ordains that parents should be honoured immediately after God himself;" and the daily liturgy, in enumerating "the commandments,

[1] "Christian Lady's Magazine." 1842. Of course it is possible that warm imaginations may give weight to coincidences of exceeding tenuity; such as the proportions of Noah's ark being the same as those of a Chinese junk: the wise men having come from the East to inquire for the infant King of the Jews: and the name, Shinar, being very like China.

[2] Cont. Ap. ii. 28.

which, when a man performs them, he enjoys the interest (of his reward) in this life, and the principal in the world to come," places first of all "the honouring of father and mother."

Connected with the above is the reverence paid to old age by each of these nations. The Hebrew law enjoins,[1] "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God; I am the Lord." Urging this lesson from the same motive, but with greatly inferior pathos, Josephus continues. "The law also says, that young men should pay due respect to every elder, since God is the eldest of all beings." And Chinese instructions of the kind are very well known.

In the matter of venerating the dead, it is still uncertain whether or not the Chinese carry it to the extent of adoration; but, like them, the Israelites in that country burn lamps before the names of their ancestors; and the sacrifices of incense, accompanied by a species of supplication, offered by the former at the parental graves at certain recurring periods, are nearly paralleled even among Jews in Europe and Palestine, when they visit the burial-places

[1] Levit. xix. 32.

upon the Day of Atonement, reciting the names of departed friends or relatives, and praying to them[1] according to a ritual called "The answer of the tongue." (Prov. xvi. 1.)

A recent missionary to the *Beni-Israel*, of Bombay, exclaimed, on seing them practise several idolatrous usages, "How like they are to the Heathen!" but instantly added, "yet how unlike!"[2] So there is and must be everywhere, an indelible line discerned between the people of Abraham and every other race; and however modified by Chinese associations and circumstances, the synagogue of Kae-fung-foo is quite Hebraic still.

[1] Dr. Jost's "Israelitische Annalen," for Oct., 1840. That Rabbinical Jews actually pray *to* the dead for intercession with God, appears from the following passage of the Talmud (Moed-Taanith, ii. 16, col. 1):—"Why do we go and pray on the graves? There is a difference between R. Levi bar Khanna and R. Hhanina; one says (because it is written), 'Behold, we are counted like the dead before thee.' The other says, 'In order that the dead may seek mercy for us.' What is the reason of this difference? The graves of the Gentiles." Upon this Rashi explains, "Where there are no Jewish graves; for the Gentiles cannot ask mercy for themselves, how much less then for us?"

[2] "Jewish Intelligence," July, 1842.

Being such, in the investigations that may be hereafter made regarding them, it will be of importance to ascertain whether or not those religious customs and regulations in which they differ from the Occidental Jews, are referable to the ordinances of Ezra; and the following points, also, it would be useful to determine:—

Among their books, have they the "Eighteen Blessings," with directions for the attitude during their recital? Have they the chapters of the Fathers? or the Targums, or Zohar? Have they the ancient hymn, which welcomes the Sabbath-day as a bride? And what is the general outline of their liturgical services?

In their expectations do they look for a restoration to Jerusalem? and do they pray, "Bring us to Zion, thy city, with a song; lead us up with joy to our land; lead us securely to our land?" Do they pray, "Make us to rejoice in Elijah the prophet thy servant, and in the dominion of the house of David the Messiah! . . . . Let not another sit upon his throne, and let not strangers inherit his glory any more?" and if they have not the whole prophecy of Daniel, do they make computations

as to the time of Christ's coming, from traditions of the school of Elijah?

As to their relation with Gentiles, do they assign to the latter the seven precepts of Noah? Have they in their Liturgy this thanksgiving? "We laud thee, that thou hast not made us like the nations of the world, nor like the families of the earth; that thou hast not given to us the lot of their assembly; for they bow down to vanity and emptiness, they pray to a god who cannot save."[1] Do they believe that "All Israel has a portion in the world to come?"

In theological doctrine, what is their interpretation of the Old Testament term, "Holy Spirit?" Have they any notion of a mediator between God and man, "the Metatron, the Prince of *thy* countenance?" or of the personal "Word of the Lord," as the Targums have preserved the traditional expressions. Do they retain the idea of Trinity in God's unity, as it is in Zohar? Do they feel the necessity of vicarious sacrifice, as it is written in the Talmud (Moed-Joma, c. 1), "For these things there is

[1] לאל לא יושיע. In "Alenu le-shabeahh" of the Sephardim Liturgy.

no atonement but by blood." And do they on the eve of the Day of Atonement sacrifice a cock because its Hebrew name is the same with that of man?

Finally, do they pretend to any traditional decisions upon the law as transmitted from Mount Sinai? Is there in China a Beth-din of persons speaking Hebrew? Have they still any of the Levite or Priestly families? and what are the names most common among them?

Such are questions which should be proposed by future missionaries to that country whenever they meet with professors of the Hebrew religion, since we have already a good reason to believe that they are in possession of the written law and other Scriptures.

The apocryphal books of Maccabees, Judith, and son of Sirach, deserve an inquiry as to their existence in Hebrew, and if they really exist, as to whether these books have the doctrinal and critical blemishes which disfigure our Greek or Latin copies. Also, it is to be remembered, that the class of books in the Beth-el called *Keang-chang*, has not yet been examined, they may be Targums, or rudiments of Mishna.

But it is a matter of far deeper anxiety to learn whether they have in China the book of

Psalms, and any more of the prophetical books than the portions in the Haphtorah. The Lord Jesus and his apostles made frequent appeal to the Psalms and the Prophets as containing a gradually developed light for showing his approach, his character, and his intentions. And all who now desire the spiritual good of Israel must feel a hope that this long-severed colony has every given means of "searching what, or what manner of time the Spirit of Christ did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."[1]

The Roman Catholic missionaries, true to their mistaken principle, made little or no use of the written Word of God in conversation with these Israelites. They seem to have regarded the people visited as more properly the subjects of critical learning than of conversion to Christianity, like the Gnostics discovered by the Jesuit Ignatius near Bassora, or the Samaritans, whose text of Scripture served to employ the laudable acumen of Scaliger and Ludolf. This supposition may explain the fact, that during the hundred and ten years of their close vicinity to the synagogue in Kae-fung-foo,

[1] 1 Pet. i. 11.

viz., from 1613 to 1723, there is no mention made of any convert from among that congregation.

Certain it is, that Christianity, originally and essentially a Jewish religion, was scarcely presented even under any modification to the descendants of "faithful Abraham" in China. How unlike to the times of the apostles, when in every city the Gospel was *first* preached to the Jews, and the wonder arose, not as now among Gentiles when Jews are believers, but among Jews that the Gentiles should be allowed to partake in the blessings of Christianity!

It is also remarkable, how very little the missionaries did in the way of literature towards promoting Christianity among the Chinese, either Jews or Gentiles.[1] It is to be feared that besides

[1] The ground of this complaint is probably not much diminished at the present day, notwithstanding their mission-establishment at Macao. Morrison has stated ("Chinese Miscellany," 1825), "I knew personally ten Catholic missionaries in China, Italians, French, and Portuguese, who had resided at Court, or on the frontier from fourteen to thirty years, and only three of them could read Chinese. Four of these had been many years in Pe-king, and did not know a single Chinese character: they, however, could speak the language, whereas some of the others alluded to could neither read nor speak it."

the supineness just hinted at, their reliance on oral instruction, with crucifixes and pictures, must have left the adherents of the synagogue at liberty to couple or confound their Madonna with the Pagan idols *Teen-how*, the Queen of Heaven; the *Hwüy-fŭh-foo-jin*, a goddess having a child in her arms; the *Kwan-yin*, the merciful goddess; or even the *Chin-te*, a goddess represented with numerous arms, denoting her varied power to save; while the crucifix would only corroborate such misapprehension, and the sign of the cross become identified with the popular superstition that the numeral which it represents is "the number of perfection."

Trigaut, when narrating the interview of Ricci with one of this people, in the haughty spirit of Romanism, only relates the event as a proof that "Jewish filth" was found even there;[1] and Semmedo, afterwards describing the neatness of the synagogue, digresses with the ill-natured remark, "If any synagogue is free from uncleanness"[2]—the very taunt of the ancient Pharisees against the Gentiles, as the "common or unclean." True, indeed, that sin-

[1] "Judæam etiam fæcem in hæc regna confluxisse deprendimus." (De Christiana expeditione, &c.)

[2] "Si limpia ay sinagoga." (Imperio, &c.)

fulness without the means of pardon is spiritual leprosy without hope, but a right-minded Christian will remember "who has made him to differ," who it was that said to him individually, "I will, be thou clean!" and thus be very humble: but when the Roman Church cherishes an unkindly feeling towards the fallen Jews, the Apostle Paul has provided a rebuke in his caution given expressly to that particular Church: "Be not highminded, but fear: for if God spared not the natural branches, take heed lest also he spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."[1] Thus declaring with authority that Rome is no more infallible than Jerusalem.

In reviewing the past ages of Israelitish sojourn in China, as well as our limited knowledge will permit, we immediately feel how happily tame is that retrospect compared with the dark and sanguinary annals of Jews in Mohammedan and Popish realms, for the toleration of the Chinese spirit has never yet discovered that the Hebrew passover is cele-

[1] Rom. xi. 21, 22.

brated with an appetite for human blood; and happy is the nation which, while it has had an opportunity to do so, has not persecuted them for religion's sake, because it is written, "I will bless them that bless thee, and curse him that curseth thee."[1]

The Jews must have been contented settlers at the extreme east, living principally in accordance with the genius of Mosaic institutions and Chinese predilections, as agriculturists in the delicious climate of that "flowery land." Still, if one prediction of the Bible be as true as another, there must have been vicissitudes in their history; and though it is not clear as to what extent they may have been exempt from "the trembling heart and sorrow of mind," denounced in Deuteronomy, and known to be the general inheritance of their kindred in other lands, yet they certainly do seem to be a timorous and a suspicious people.

Israel in China has resembled some plant endued with a wonderful force of vegetation, a force not to be implied from its vast increase of production, not shown by a power of overcoming obstacles, but rather by an inherent faculty of protracting a lingering existence. Our

[1] Gen. xii. 3.

information about them has dwindled to a mere point: still it may be trusted in a Christian spirit that this probable decay is not in truth a process of extinction; that if synagogues yet remain in the western provinces of Sze-chuen and Shen-se, they may be speedily discovered, and that the Church of God may even yet have the pleasure to behold them disseminating a saving knowledge among the Heathen.

The Talmud says,[1] that "the Lord could not find a vessel to contain a larger blessing for his people Israel than peace." Some pious persons have attributed the general quietude of Chinese history, with prolonged enjoyment of their peculiar institutions (and certainly in this condition their Hebrew guests are to be included, and for the same reason), to the blessing resting on the paternal spirit which pervades the latter. The basis of civil obedience being laid in filial reverence, "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," is a conditional benediction which remains valid till parental relations shall be no more, and applicable to national as well as individual prosperity. The Chinese teachers are unanimous in the

[1] Mishnah (Taharoth, Oketsim).

inculcation of this principle in their political philosophy. "Duty to parents is that by which we should serve a prince. . . . . When families are virtuous the nation will grow up virtuous. . . . . . In order to that which is called governing a nation, there must be the regulation of families. Not to be capable of teaching a family, and yet to be able to teach a nation of men, there is no such thing."[1] What precious elements are combined in this patriarchal wisdom! Surely this is the conservative influence which has crystallized the virtues and the peace of that vast empire for untold generations. It is true that errors have been perpetuated by the same principle; but to this we also look forward in expectation of Christianity being hereafter embraced there by whole families and cities at a time.

The Hebrew Scriptures have too long remained unfruitful in China, where the traditions and maxims of the people do not lead to everlasting happiness. It is now time that our whole revelation of God be sent freely forth in that widely-spread language; and that

[1] Ta-hio, in "Morrison's View," &c.

the Israelites, no longer reading the law through a veil,[1] but being taught the truth of Messiah, should begin to fulfil in reality their own destiny to be " a kingdom of priests."

Then when the aspiration of St. Paul within the Mamertine prison in Rome is accomplished, as he exclaimed, " But the Word of God is not bound !"—when his generous call is loudly answered, " Rejoice, ye Gentiles, with his people !"—then, in China, as in every other empire, man, universal man, shall delight to heap up the choicest treasures of external wealth, of genius, of intellect, and self-sacrifice, in honour of that loveliest character, that holiest Being, who came into this world to be, in combination with his other benevolent offices, " a light to lighten the Gentiles, and the glory of his people Israel !"

[1] 2 Cor. iii. 13—17.

APPENDIX.

A. (*Page* 19.)

שמע ישראל יהוה אלהינו יהוה אחד
ברוך שם כבוד מלכותו לעלם ועד :

B. (*Page* 19.)

ב'כ'י'כ יהוה אלהי האלהים ואדוני
האל הגדול הגבור והנורא :

Tychsen understands by ב'כ'י'כ, the phrase
ברוך יהוה כל יום כי :

C. (*Page* 36.)

The following is a sketch of the method of calculation :—

The Jews did not compute by the *æra of creation* till after the completion of the Talmud ; and they

confess it was not generally adopted till after the death of R. Sherira, A. D. 1019. Before that time they used the *æra of contracts,* which æra dates from some year (the year is disputed) of the reign of Alexander the Great; and is, therefore, the same with the Gentile æra of the Seleucides, or Alexander. It is employed in Josephus and in the Maccabees.

According to Bartoloccio (Bibl. Rabb., t. 2, p. 430, et seq.), all Jewish authors make the *æra of contracts* to begin in the year 1000, from the departure out of Egypt, i.e., in the year of the world 3448, and 312 before the Christian æra. But the years of this *æra of contracts* being civil years, commenced in the month Nisan (March—April); the difference, therefore, between that and the Christian æra is 312 years and about ten months.

It is universally acknowledged that the Jews entered China before the adoption of the *æra of creation;* they therefore use the *æra of contracts,* and their year 1933 in the manuscript corresponds with A.D. 1621.

But the month Ab, or fifth moon of 1933, answers to the twelfth moon of the year of the world 5380, which was an embolismic year, and so becomes July—August of A. D. 1620.

Likewise the month Iyar of 1937, is shown to correspond with April—May of A. D. 1624.

The separate particulars of this computation being all verified with severe exactness, the matter seems to be finally decided. It is republished, and therefore with approval, by O. G. Tychsen, in

“ Abhandlung von der Jahrzahlen der Juden.”—(P. 9.)

D. (*Page* 36.)

The following is the original, from the “ Notitiæ, &c.,” of Kœgler :—

דר במדינת באול בין ליגנן שהר כודאי אזמד
אסמאן תורה פוגאה שה פרשה המה ישראל
סוחון מאן ניושת אול תורה צולי אלף תשעה
מאה שלשים שלש מאהי אב הדא בשבא שלש
רוזי ÷ ניושת תורה תאטן צלי אלף תשעה מאה
שלשים שבע מאהי אייר ערבעה בשבא עשר שני
רוזי ÷ מרינו רבינו רבי יעקוב בן רבי אבישי בן
רבי אלדד הספר המלמד השליהי : השליה רבי
שאדי בן רבי יעקוב ÷ ניושאו צלו רבי מורדכי
בן שמעון בנישת רבי עקיבה בר אהרן בן עזרא
כדר נדבה הבחור שמהה בר יהשוי בן יוסף ÷
גואה רבי יעקוב בר ראובן בן בוזי - מורדכי בר
בנימין בוז בוי ÷ ברוך אתה בבאך וברוך אתה
בצאתך ÷ כבד מאד במקניה בכסף לישועתך קויתי
יהוה :

E. (*Pages* 40, 61.)

The learned Abel-Remusat has written a “Memoir on the Opinions of Lao-tseu, a Chinese

Philosopher of the Sixth Century before our Æra, who professed the opinions commonly attributed to Pythagoras, Plato, and their Disciples." (Paris, 1823.) One passage quoted is most interesting, as exhibiting the gleams of light in ancient traditions, both with respect to the ineffable name, and the doctrine of the Trinity:—

"That for which you look, and which you see not, is called I; that towards which you listen, yet hear not, is called Hi (the letter H); what your hand seeks, and yet feels not, is called Wei (the letter V). These three are inscrutable, and being united form only one. Of them the superior is not more bright, nor the inferior more obscure. . . . . . . This is what is called form without form, image without image, an indefinable Being! Precede it, and ye find not its beginning; follow it, and ye discover not its end."

Upon this Dr. Wiseman writes in his "Twelve Lectures on the Connexion between Science and Revealed Religion,"—"I need only remark, with Abel-Remusat, that the extraordinary name given to this triune essence, is composed of the three letters, I. H. V., for the syllables expressed in the Chinese have no meaning in that language, and are consequently representative of the mere letters. It is, therefore, a foreign name, and we shall seek for it in vain anywhere but among the Jews. Their ineffable name, as it was called, which we pronounce Jehovah, is to be met variously distorted in the mysteries of many Heathen nations, but in none less disfigured than in this passage of a Chinese phi-

losopher. Indeed, it could not have been possibly expressed in his language in any manner more closely approaching the original. . . . .
Ιαω is probably the Greek form approaching nearest to the true pronunciation of the Hebrew name. Even pronouncing the Chinese word according to its syllables, *I-hi-wei*, we have a nearer approach to the Hebrew, *Je-ho-wa*, as the Oriental Jews rightly pronounce it, than in the Chinese word, *Chi-li-see-tu-see*, to its original, *Christus*."—(Lecture xi.)

במדבר : מופטר מנעה :

ויקרא

שמות . . .

מנעה
ה

F. (*Page* 46.)

: בראשית : מנעה : דברים : מועד נומאה
א

מנעה
ב

מנעה
נ

מנעה
ד

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